

The History of the Land of Patjitan

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After the fall of Majapahit, a son of the last Brawijaya, known as Batara Katong, embraced Islam and established himself at Panaraga as adipati. The Southern Coast fell within his territory, but was still uninhabited wilderness. Gradually, with the consent of the Adipati, various Muslims came to settle along the Southern Coast.

Preface

It is told that the last king to reign over the palace of Majapahit bore the title Prabu Brawijaya the Fifth, a sovereign of divine authority who ruled over all the island of Java, the land of Sumatra, Malacca, Borneo, and the Lesser Sunda Islands. Around the year 1400,* the palace was overthrown by his own son, named Radèn Patah — the legitimate child of a concubine who came from the land of China. When the palace of Majapahit fell, Prabu Brawijaya fled from his court, and his sons each went their separate ways to seek their own livelihood; some had already embraced the faith of the Prophet of God, while others remained steadfast in the Buddhist religion.

The fifth son of Prabu Brawijaya was named Batara Katong, who stood as an elder brother-in-law to Radèn Patah the Sultan of Demak. Having already submitted to and embraced Islam, he settled in the forest that is now called the land of Panaraga. That settlement did not take long to become prosperous; the people there in great numbers had joined the Muslim community, and so Batara Katong was thereupon elevated to the rank of Adipati there. The borders of the land of Panaraga at that time were: to the east, Mount Wilis; to the south, the sea; to the west, Mount Laroe; to the north, Talaga Pasir.

The State of Patjitan Before Settlement

When Batara Katong settled in Panaraga, the state of the mountainous country along the entire Southern Coastal strip, now called the land of Patjitan, was still wholly dense and trackless forest. Judging from the condition of the vegetation, there was no sign at all that the land had ever been cleared by human hands. Here and there — for example in the cave of Kalak (Sub-district of Belah), the cave of Sampoerna (Soclakan),

Note: For events for which no year is recorded, the author has been unable to find the year in which they occurred.

the peak of Mount Lima (Kebon-agoeng), Astana Gentong, the Manten mosque (in the town), and the mosque at Tandjoeng-Kidoel (Horog district) — there are traces suggesting that people had once passed through those places, but those who did so came only to meditate and had no intention of settling.

Of those ancient sites, the ones that still have stories attached to them are:

I. Astana Gentong.

Its location is near the sea, four miles from the town, and it consists of a large jar sheltered by a roof. The tradition holds that this jar contains human bones; some people explain that the jar is a relic — a talisman brought from Rome (Turkey), when Java was first being populated by people from Rome who could not yet speak Dutch.

Many people come to pay their respects there, believing that a person who visits will have his wishes granted or will enjoy great good fortune — as indicated by seeing the bones standing upright inside the jar; whereas a person who peers into the jar and will meet with difficulty in his intentions or will have no fortune, will see the bones lying scattered at the bottom of the jar.

About seven generations ago, the bones were removed by the Dutch Colonial Government Controller and taken away, with no explanation given as to why. After the bones disappeared, no one came to pay their respects there anymore. One or two visitors from foreign lands still occasionally come to look, reportedly only wanting to see the form of the old artifact — which still stirs the curiosity of many — while the jar and its roof of palm-thatch, which to this day have never been replaced, are still in good condition, though some parts are damaged.

II. Manten Mosque.

Located to the north of the town of Patjitan, about two miles away, its structure is of wood with a thatched roof, and to this day no one has ever known who built it. People call it the “fallen mosque.” According to the author’s best assessment, it dates from around the time of Demak, when a wealthy merchant of the sea came there and built that mosque as a place of spiritual retreat. When the mosque was finished and he had settled himself, he then continued on his journey. These days its roof has been replaced with tiles.

III. Mosque in the Village of Tandjoeng-Kidoel.

In the Horog district, about one mile from the district office, there is a chest containing religious manuscripts kept inside this mosque. People also call it a companion mosque to the one at Manten — a “fallen mosque” — because to this day no one has any account of who built it.

The Origin of Patjitan’s Settlement

Returning to the story told above: some years after Batara Katong had become Adipati in Panaraga, a Muslim man from Demak named Kjai Siti-geseng came to call upon the Lord Adipati Batara Katong, requesting a tract of forest to be cleared for a settlement. The Lord Adipati was graciously pleased to hear the petition of Kjai Siti-geseng. His request was granted, and Kjai Siti-geseng was permitted to choose whatever forest he wished; once he had properly established his household there, he was commanded to also spread the faith of Islam.

Kjai Siti-geseng and his family then set out southward, climbing up and over mountains; the hardships and weariness of the journey are not told. When his travels had brought him to the lowlands and he had reached the place that pleased him, he

stopped and planted his bamboo walking-staff — a clump of *petong* bamboo as thick as a sickle-handle — and before long they began clearing the forest. That place is now known as the Village of Ngredjasa. When the forest-clearing had opened up a fair amount of land, Kjai Siti-geseng felt weary and rested, seeking a spot close to a source of water. There, day and night, Kjai Siti-geseng constantly prayed to God Almighty: “May my purpose be fulfilled without any obstacle, so that it may be of benefit to all my descendants.” That spot is now called Koeweng-Sewoe, about half a mile from the village of Ngredjasa. Kjai Siti-geseng spent several years recuperating there; when his rest was sufficient and his strength was restored, he soon called the people back to clearing the forest. He then saw that the staff he had planted had taken root and grown to some considerable size, and to this day that *petong* bamboo lives on and has forever been a sacred landmark for the people of that village and its surroundings. However, that clump of bamboo has never been able to spread — it has always contained only two stalks; when a new shoot sprouts, one of the original stalks withers and dies before long. From that time, Kjai Siti-geseng came to be called Kjai Ageng Petoeng.

Seh Maolana-Mahribi Clears Forest in the Village of Doedochan, North of the Village of Ngredjasa.

After Kjai Siti-geseng’s departure from the regency of Panaraga, before long yet another man from Demak came to call upon Lord Batara Katong, petitioning in the same manner as Siti-geseng had done before him; this man was named Seh Maolana-Mahribi. Seh Maolana-Mahribi’s request was likewise granted, and he was commanded to choose his own forest. Seh Maolana and his family thereupon set off southward, climbing over mountains; the hardships and loneliness of the journey are not told. When his travels brought him to a forest north of the village of Ngredjasa, about four miles from there, he stopped and set up a temporary camp. There, Seh Maolana’s heart was captivated by the sight of the forest’s splendour, the beauty of the terrain, and the many kinds of plants growing there. So he set about clearing the forest for a settlement. That settlement is now called the village of Doedochan.

Some months later, Seh Maolana-Mahribi heard the news of Kjai Petoeng, and travelled to the village of Ngredjasa. Likewise Kjai Petoeng also visited the village of Ngredjasa (Doedochan?). The purpose of their discussions was to work together to spread Islam.

Kjai Ampok-baja Clears Forest in Posong

After Seh Maolana-Mahribi departed from Panaraga, two more men came to call upon Lord Adipati Batara Katong, with the same request as Seh Maolana-Mahribi described above. One was named Kjai Ampok-baja, the other Mènak-sopal. The Lord Adipati of Panaraga likewise granted their request, and both were permitted to choose their own forest as they pleased.

Before long, the two men and their families set out. Upon reaching a crossroads at the boundary of the parade grounds, Mènak-sopal whispered: "Younger brother, I intend to explore the forest to the south-east of here; if I find something that appeals to me, I shall clear it."

Kjai Ampok-baja replied: "Very well, elder brother, I shall go south-west; if I find a suitable forest there, I will also clear it for a settlement."

Mènak-sopal and Ampok-baja embraced and parted ways, each going according to his own intent as described above. In time Mènak-sopal arrived at a place that delighted his heart — the forest of Trenggalik — and that forest was cleared and turned into a settlement; it is now the town of Trenggalik.

It is told that as Ampok-baja was exploring the forest: when he had reached a forest to the north-west of the village of Ngredjasa, less than five miles away, his heart felt settled, and he set to clearing. The story of how the forest was felled is not told; that place is now called the village of Posong.

One day, Ampok-baja climbed a mountain to the west to refresh his spirits and to see the view in all directions; when he had climbed about 200 feet, he rested beneath a tree. From there he could see the flow of the sea and the surrounding landscape. When he looked south-east, he saw smoke billowing up above the treetops. Ampok-baja then declared: "That smoke is from a forest being burned — it will be cleared for a settlement or turned into farmland. Well then, my arrival in this district will surely one day make me a leader here." Before long Ampok-baja returned home.

The next day Ampok-baja headed in the direction of that smoke; the story of his journey is not told. In time his travels brought him to the hamlet of Ngredjasa, where he met Kjai Petoeng, who was at that time still in the midst of clearing forest. Kjai Petoeng, seeing a stranger approaching, invited him in; after exchanging names and origins, Ampok-baja was invited to sit in the house, and after they had settled comfortably and rested a while,

Ampok-baja then asked: "How many years have you been settled here?"

Kjai Petoeng replied: "I cannot say precisely — as I recall, it has been about ten years. When I first arrived here I did not note the date or the month; my only marker is that when I came to this forest, I planted my walking-staff, a clump of *petong* bamboo as thick as a sickle-handle, and thereafter that bamboo took root and grew; its girth now has reached a full armspan. So please estimate for yourself how many years it has been. Come, let us look at where the bamboo stands."

Ampok-baja went to look at the bamboo clump, and before long said: "Dear friend, if that is so, then truly I arrived in this forest district earlier than you. If you do not believe me, please look at the coconut grove that I planted back in the hamlet of Posong."

Kjai Petoeng replied: "Very well, dear friend, in a few days' time, when my work can be set aside, I will come to visit."

Before long Ampok-baja took his leave and went home. Along the way Ampok-baja kept thinking: how could he make Kjai Petoeng believe that he was truly the first to clear the forest before Kjai Petoeng?

When he arrived home, Ampok-baja had already devised his plan; he asked his family and neighbours to transplant seedling coconut palms that were already bearing their first fruits — bringing them from Panaraga to his garden. Those he asked agreed, and the story of their journey is not told; in a few days they had returned, each carrying seedling coconut palms, which were then planted neatly in rows so as to appear like a new planting. Yet no matter how carefully it was arranged, anyone who looked could still tell that those coconut palms were transplanted seedlings.

Kjai Boewana-keeling Clears Forest in the Village of Djati.

After Kjai Petoeng, Seh Maolana-Mahribi, Ampok-baja and their company had settled in that district, people continued steadily to join the forest-clearing in the surrounding area. Many of these people were still of the Buddhist faith, refugees from the court of Majapahit and elsewhere, led by Kjai Boewana-keeling, who had established himself as the founding ancestor of the village of Djati.

Kjai Petoeng and Kjai Ampok-baja Dispute Precedence in Forest-Clearing.

When the time had come for the confrontation, Kjai Petoeng set out for the hamlet of Posong. Kjai Petoeng first stopped at the hamlet of Doedochan; upon arriving he met Seh Maolana-Mahribi, and said: "Younger brother, let us go together to the hamlet of Posong to call on Kjai Ampok-baja. My reason for bringing you along is twofold: firstly, I wish to introduce you to him; secondly, I am asking you to stand as a witness while Ampok-baja and I settle the question of who built his house here first."

Seh Maolana, hearing what Kjai Petoeng said, replied: "Very well, elder brother; if you invite me, let us depart at once, while the day is still bright and I can set my work aside."

Kjai Petoeng and Seh Maolana-Mahribi then set out together for Posong; the journey is not told. Before long they arrived at Posong, where at that moment Kjai Ampok-baja happened to be at home; seeing guests arrive, he quickly invited them in. After exchanging greetings, he was introduced to Seh Maolana-Mahribi. Kjai Petoeng and Seh Maolana were then invited to look at the garden, and Kjai Ampok-baja said: "Dear friends, please observe — these coconut palms were planted at the same time as when I built this house. The coconut palms in this garden have already flowered and produced their first harvest. So please estimate for yourselves how many years it has been."

When Kjai Petoeng and Seh Maolana saw the bearing of the coconut trees, they immediately understood Kjai Posong's scheme. But since Kjai Petoeng did not like to expose another's secret and was unwilling to quarrel and make a scene — and moreover found it somewhat awkward to press the matter — he chose to yield, and said: "Yes, Kjai Ampok-baja, the coconut palms you planted have grown tall and leafy and have already yielded their first harvest. Coconut palms in such a condition are generally about fifteen years old, while my petong bamboo standing upright has been there ten years. Therefore it is clear that you arrived in this land and built your home here before me. In that case, I make this vow: if we are both spared and all goes well, and if elder brother is willing, let us in time become united in kinship by joining our children in marriage, so as to bring close what is distant and to strengthen what is already a bond."

Kjai Ampok-baja, hearing Kjai Petoeng's words in such a spirit, was greatly pleased and overjoyed, and at once agreed and consented to everything that Kjai Petoeng had proposed.

Seh Maolana-Mahribi then interjected: "Since Kjai Posong is now confirmed as the senior, I suggest, in order that there be no cause for unease or dispute in the future, that the boundaries of Kjai Posong's land be formally established."

The boundaries of Kjai Posong's land were duly demarcated: to the north, the boundary joined with the territory of Panaraga; to the east, the Kaliwoeloch river; to the south, the sea and the territory of Ngredjasa; to the north, the boundary with Posong was to be marked by the planting of maja trees.

All three men agreed to those boundaries. Seh Maolana-Mahribi was not apportioned land. At Kjai Ampok-baja's suggestion, Seh Maolana-Mahribi was appointed as the religious leader, free to reside in the village of Doedochan.

When all three had accepted the arrangement without objection, Kjai Petoeng and Seh Maolana took their leave and returned home, each going his own way.

Kjai Ampok-baja, Siti-geseng and Seh Maolana-Mahribi endeavoured to persuade Kjai Boewana-keeling to embrace Islam. As told above, from the time of Kjai Petoeng's arrival at the hamlet of Ngredjasa, people had continuously come to help clear the surrounding forest. In time those settlements had all become prosperous and had mostly become proper villages.

One day, Seh Maolana-Mahribi was travelling through the villages, and saw that the people there in great numbers were still of the Buddhist faith, led by Kjai Boewana-keeling, who was settled in the village of Djati, to the north-east of the village of Doedochan.

Seh Maolana-Mahribi then went to Ngredjasa, and invited Kjai Petoeng to go to Posong to discuss how to convert those Buddhist people. When they arrived at Posong they held a council; their conclusion was that Kjai Boewana-keeling should be the first to be converted, since he was the leader of all the other Buddhists, and was widely renowned for his power and skill — if Kjai Boewana-keeling was willing to embrace Islam, the others would be easy to follow. If Kjai Boewana-keeling was approached gently and refused to comply, they would then resort to armed force. So when they arrived at the village of Djati they came fully prepared with weapons. After a day of attempting persuasion, Kjai Petoeng and Seh Maolana-Mahribi took their leave and went home.

Some days later, when the appointed day arrived, the three men mentioned above set out together with a number of armed followers; the journey and conditions along the way are not told. When they arrived at the village of Djati, Kjai Boewana-keeling was startled to see people arriving without warning and fully armed, and asked who they were, where they came from, and what they

wanted. Kjai Petoeng replied: "Dear friend, I am a messenger of the Lord Adipati Batara Katong of Panaraga, commanded to convert all the people of this village of Djati to Islam."

Kjai Boewana-keling was enraged, feeling that he was being bullied, and retorted angrily: "You scoundrel! You wretched creature — how dare you enter my territory without warning. Come closer then."

Kjai Petoeng replied: "Even if you challenge me to single combat, I will not refuse — but my purpose, which I declared when I left home, will not be abandoned."

Kjai Boewana-keling swiftly grabbed his sword and rushed at his adversary, striking again and again, but could not land a blow, as the three men were skilled at dodging; he lunged left and right in his attacks, but every blow went wide. After that, Kjai Boewana-keling was thrust at with spears and fought at with various weapons, but he deflected them all — his skin was proof against spears and every other weapon. The family and disciples of Kjai Boewana-keling, enraged at their master's plight,¹ rushed in determined to help him, and a melee broke out with the men of Kjai Petoeng — a fierce battle. Kjai Boewana-keling, though not a hair of his skin was hurt or grazed, nonetheless was inwardly shaken and his strength gradually waned. So Kjai Boewana-keling gradually sank down helpless and unable to rise, yet he could not die outright, because Kjai Boewana-keling possessed the supernatural power of *Pantja-sona*. Kjai Petoeng quickly made two separate frames; when they were ready, Kjai Boewana-keling was beheaded, his head was flung onto one frame, and his body placed on the other. The head was then buried south of the river in the village of Djati, while the body was buried north of the river — for if Kjai Boewana-keling's corpse were buried in the usual manner, he would certainly have revived before long.

The heirs and disciples of Kjai Boewana-keling, seeing that their master had been overpowered, became still more furious and rampaged like a storm, bitterly determined to avenge him without a thought for their own lives — but many were defeated. Before long they broke and fled in panic; none could withstand the force of the Islamic warriors, and they scattered and fled in all directions. Those who remained submitted, and those who submitted were then converted to Islam.

The grave of Kjai Boewana-keling was not long afterwards held sacred, and to this day is a place of veneration for puppet-masters, wayang performers, and gamelan musicians.²

Kjai Sambi-goemélar Leads Those Still of the Buddhist Faith to Convert to Islam of Their Own Will.

Returning to the earlier story: Kjai Boewana-keling had a brother-in-law named Sambi-goemélar. Sambi-goemélar also served as a leader of those still of the Buddhist faith.

One day, Kjai Posong held a discussion with his companions about how to convert Sambi-goemélar. Kjai Petoeng's view was: "In my opinion, Sambi-goemélar does not need to be attacked or forced as Kjai Boewana-keling was — for if he proves stubborn, the result will be quarrelling and killing. It is far better to approach him with gentle and affectionate words, a pleasant manner, so that his heart becomes at ease and yielding. Once he shows receptiveness, then he can be urged and shown the beauty of Islam with calm words, in the hope that he will submit and follow of his own accord — like a fish being drawn into the water by the current; it can be caught in the net, but the water must not be muddied. I myself am prepared to convert Kjai Sambi-goemélar by this method."

Kjai Posong and Seh Maolana-Mahribi were pleased when they heard Kjai Petoeng's suggestion, and both endorsed his plan. They soon departed home; at the junction of the roads they parted, each going back to his own house.

One day, Kjai Petoeng was wandering through the forest near his house, pondering how he might approach Kjai Sambi-goemélar. Before long he encountered an old man carrying a single bamboo tube sealed very tightly. The old man asked quietly: "Hey, Kjai Petoeng, don't rush ahead with your plan to convert Kjai Sambi-goemélar of the village of Djati — there is a small risk; if you are unlucky it could cause trouble in your efforts to settle here. You would do better to work diligently at home; it can become a source of income for you and perhaps be of benefit to feed your children. Come now, go home; here, I give you this one tube of palm-wine sap as a gift. But heed my words well — do not open this tube on the road; only when you have arrived home may you open it. Quickly now, take it."

Kjai Petoeng hastily received the bamboo tube, and before he could ask any questions, the old man had already taken his leave and soon vanished from sight. Kjai Petoeng was greatly astonished; for a moment he could not speak. When he had recovered, he went home and obeyed the old man's instruction. When he arrived home and opened the bamboo tube, Kjai Petoeng was greatly surprised — for inside the tube was not sap at all, but dinars and gold coins. He thought: "Truly that old man was no ordinary person; what was his purpose in giving a tube of dinars? He told me to tap palm-wine like a man of the mountains, but from

my understanding, by giving me this tube of dinars, he was indicating that I should tap palm-wine that surpasses others — meaning, I should not announce it or speak smoothly of it, but it would be good for someone to receive it. If I merely tapped palm-wine, the profit would be small. The dinars and gold coins are more valuable than a tube of sap; if I used them as capital I could obtain much more, and buy farmland, and the harvest might be enough to feed and support my children and family.”

The dinars and gold coins were then invested as capital to cultivate rice fields; each year the harvest of rice and secondary crops was plentiful, and in time the household of Kjai Petoeng became abundantly prosperous — beyond all counting.

Not long afterward, by the will of God, Sambigoemélar became drawn to Islam; day and night he kept company with Muslim people. When he truly understood that Islam was better than Buddhism, he came to Ngredjasa, asking to be instructed in the faith of Islam. Kjai Petoeng was overjoyed; Sambigoemélar was thereupon taught the essentials of Islam, and was then repeatedly instructed to visit Ngredjasa, Doedochan, and Posong whenever he wished, so that he might be guided to a full understanding of Islamic law. Sambigoemélar willingly agreed and consented to everything that Kjai Petoeng directed; and before long he took his leave and went home.

Kjai Posong Visits the Lord Adipati Batara Katong in Panaraga.

One day, Kjai Posong felt the desire to call upon the Lord Adipati in Panaraga, and so he made preparations, provisioning himself and his wife. When all was ready without a hitch, they soon departed; the journey is not told. Upon arriving in Panaraga he came to the inner court. When the Lord Adipati saw Kjai Posong he was pleased, and said:

“Welcome at your arrival here.”

Kjai Posong replied: “Your Lordship’s blessing, my lord; all of us are in the grace of good health and safety.”

The Lord Adipati then asked further: “How is the forest-clearing coming along?”

Kjai Posong replied: “At present all the forest along the Southern Coast has become largely settled hamlets and villages, and the people there have all embraced Islam. Those who stubbornly refused to accept Islam were subdued by force; the remaining ones submitted of their own free will and have also been taught the law of Islam.”

Kjai Posong Is Sent by the Lord Adipati to Trenggalik to Summon Mènak-sopal.

When the Lord Adipati heard Kjai Posong's account, he was pleased and full of praise for what had been accomplished. Before long he asked further: "Where does Mènak-sopal live now? All this time I have never heard news of him."

Kjai Posong replied: "Your Lordship, after I paid my respects to you, on the road just outside the town, Mènak-sopal and I spoke together; he said he would explore the forest to the south-east from here, and if he found a place that pleased him he would clear it. As for me, I went south-west; we did not talk long, then shook hands and parted. Since that time Mènak-sopal and I have separately been clearing forest in Trenggalik, until this present day. In my view, Mènak-sopal truly did clear the forest of Trenggalik, and it has now become a prosperous settlement like my own hamlet."

The Lord Adipati added: "Elder brother, I am now sending you to Trenggalik to summon Mènak-sopal. I wish to know how he is, and I feel a longing for him. Therefore go quickly — your journey will serve two purposes at once: first, the pious act of visiting, namely that you visit Mènak-sopal and see how things are there; and secondly, to carry out my command."

Kjai Posong agreed and soon set out.

The story of Kjai Posong's journey — climbing up and down mountains — is not told. At dusk Kjai Posong had safely arrived at Mènak-sopal's house. Mènak-sopal, seeing Kjai Ampok-baja arrive, quickly embraced him, took him by the hand, and invited him to sit in the house. For a moment Mènak-sopal was astonished, not expecting that Kjai Ampok-baja had come to visit. After settling down, they exchanged greetings. Kjai Posong answered: "We are both well and safe." Mènak-sopal continued: "It is the first time you have come to my humble home, elder brother. Besides paying a visit, is there perhaps another purpose?"

Kjai Posong replied: "Elder brother, my journey here may be compared to the pious practice of visiting with purpose — the pious part being that I can pay my respects and see the well-being of you and yours. As for the purpose: I have been sent by the Lord Adipati — you are hereby summoned to come to Panaraga, and to accompany me on my return. His concern is that the Lord Adipati has long heard no news of you. Therefore the Lord Adipati wishes to know how you are, and this visit is also a cure for his longing."

Mènak-sopal and Kjai Posong Race Each Other on the Road.

Mènak-sopal, hearing what Kjai Posong had said, replied: "Very well, younger brother, if that is so, let us depart. But I would request that on our journey we do not simply travel together side by side all the way — let us race instead, to see who can arrive at Panaraga first."

Kjai Posong, hearing Mènak-sopal's suggestion, burst out laughing and said: "Elder brother, what a strange thought — what is the point of hurrying? Well then, I agree and will follow your direction."

Mènak-sopal then invoked a magical power that let him travel as swiftly as a bee, while Kjai Posong travelled on foot over the ground; before long he invoked the power of *sépi angin*, making his steps as light as the wind.

It is told that Kjai Posong had already arrived at the audience hall and was spreading out his mat when Mènak-sopal came drifting across the parade ground — so Mènak-sopal had clearly lost. When Mènak-sopal had arrived and was seated in the audience hall, the Lord Adipati's messenger came to summon them both. When they had paid their respects, the Lord Adipati greeted them: "Are you both well on your arrival here?"

Both men reported that they were safe and had no troubles. The Lord Adipati continued: "Mènak-sopal, are your children well? How is your settlement going in the forests of Trenggalik? And is the income from your land cultivation sufficient?"

Mènak-sopal replied: "Yes, Your Lordship, by your blessing, all of us in my household are in the grace of happiness and good health. As for the income from the land — it is good, the paddy and secondary crops grow abundantly, and the yield is enough to meet the needs of myself and my family."

The two men were then treated as honoured guests, entertained joyfully, and invited to dine together. Afterwards, the two men were allowed to rest at the guesthouse for several days. When they had sufficiently recovered, they were permitted to return to their own settlements.

When the two men had withdrawn from the royal audience, upon reaching the outer gate of the forecourt, Mènak-sopal said: "Returning to our earlier wager — when I arrived at the audience hall, younger brother, you were already seated there first, so it is confirmed that I lost our race. Therefore I am glad to offer these three gifts as tokens: first, my heirloom keris called Kjai Penggarit I am offering to you; second, I now accept being the younger,

meaning I acknowledge you as my elder brother; third, my eldest son is also named Mènak-sopal, and in time I intend to ask elder brother to take him under his care.”

Kjai Posong replied: “Very good, younger brother, your pledge to elder brother is most fitting. I receive it with both hands and take it to heart. May it be granted by the Almighty.”

The keris was then received. Afterward they went to their lodgings and rested there for some time.

Mènak-sopal II, Entrusted to the Care of Kjai Posong.

Some days later, Mènak-sopal told his eldest son that he was to be entrusted to the care of Kjai Posong. Mènak-sopal obeyed his father’s direction. From that day, Mènak-sopal was every day taught the proper conduct of a servant, constantly instructed so that he would be diligent and dedicated in his work, patient, accepting and surrendering to God Almighty. When his son showed he had absorbed the teachings properly and demonstrated sufficient skill and refinement in every matter both rough and delicate, he was then sent off.

The story of Mènak-sopal’s journey is not told: he went alone, heading west, cutting through the forest, climbing up and down mountains; when he was tired he slept wherever he was, and at dawn he continued on his way. This he did for seven days and seven nights without straying into any other village. When his journey was approaching the outskirts of the settlement, he stopped for a while, because he was captivated by the beauty of the village — the orderly arrangement of the houses in neat long rows, with the orchards in full fruit; coconut palms, durian, rambutan, langsep, various kinds of citrus, mango, cempedak, mangosteen and the like were all seen fresh and flourishing, the water flowing abundantly.

Mènak-sopal then entered the compound of Kjai Posong and approached the main gate. There he rested, waiting for someone to appear. Before long Kjai Posong came out and sat on the veranda; seeing someone at the gate, he was startled to see a fine, well-built young man sitting there with a composed, dignified bearing and graceful manner. He was invited over, and Kjai Posong asked his name, where he came from, and what his purpose was.

Mènak-sopal replied: “I am the son of Mènak-sopal of Trenggalik; by my father’s instruction I have come to seek the elder brother he promised to, whose name is Kjai Posong. My name is also Mènak-sopal.”

Kjai Posong was astonished and leaned forward in his seat, saying: "You have come to the right place — I am the one called Kjai Posong. Truly, I remember the pledge your father made when we met in Panaraga, that he intended to send you here. But since my return from Panaraga I had rather forgotten, being caught up in various matters. I deeply regret that I did not send for you sooner. I never imagined that you would come yourself. And my advice to you, my son: be steadfast here, patient and accepting, sincere and careful, diligent in all work — perhaps I shall be the means by which your fortune comes. Now I will instruct you in the proper cultivation of the land and what to plant."

Mènak-sopal replied: "Yes, my lord, I will follow your direction."

After finishing their questions and answers about the safety of his journey, his father, family, and conditions in Trenggalik, Mènak-sopal was told to rest in the prayer-house.

Mènak-sopal was diligent in his work; everything he put his hand to came out well. He was devoted and obedient to all of Kjai Posong's direction. Because of this, Kjai Posong's affection for Mènak-sopal was deep, his care and attention only marginally less than for his own child.

Then it is told that Kjai Posong had a daughter of beautiful appearance; at that time she had reached the age to be found a husband. One day Mènak-sopal saw this young woman, and was instantly struck by a passionate love; the longing in his heart grew deeper day by day. Her face, graceful as it was, was forever before his eyes and fixed in his thoughts; try as he might to distract himself, he could not overcome the turmoil in his heart.

Kjai Posong Sends a Letter to Kjai Petoeng to Honour Their Agreement to Join Their Children in Marriage.

One day, Kjai Posong remembered his vow to Kjai Petoeng about joining their children in marriage. Kjai Posong then sent two of his servants carrying his letter to Ngredjasa. The journey is not told. When they arrived at Ngredjasa, the letter was received by Kjai Petoeng, who opened and read it. It said:

"This letter with sincere greetings from the elder, Kjai Posong, to be presented to the younger, Kjai Petoeng, founder of the hamlet of Ngredjasa.

May it please you to know that, after these pleasantries, I write to inform you: for some time now I have been continually thinking of the pledge you made, younger brother, about joining our separated flesh and gathering our scattered bones. At that time,

however, my eldest daughter was not yet old enough, and so I have simply been patient and biding my time. Now my daughter, you will know, has grown and by all appearances is indeed ripe to be given a husband.

Therefore, if it is agreeable and pleasing to your heart and to the appropriate members of your household, and if it is intended to be a match, may my eldest daughter mentioned above be able to be united with your son.

I hope, therefore, that this letter of mine does not in any way disturb your intentions, younger brother.

In closing, after this letter, I pray that all in my household are well. May you and yours be likewise.

Your elder brother, Kjai Posong.”

Kjai Petoeng, having read Kjai Posong’s letter, felt his eyes light up; his whole being felt at ease, at peace and happy. The two messengers were put up in the guesthouse to wait for the reply. When the reply letter was finished, it was handed to the messengers from Posong, who then took their leave and went home.

The story of the two messengers hurrying on their way is not told. When they arrived in Posong, the reply letter was presented to their master. Kjai Posong, receiving the reply, felt his heart flutter and his face light up; he quickly opened and read it. It said:

“This letter with sincere greetings from the younger, Kjai Petoeng, of Ngredjasa, to be presented to the elder, Kjai Ampok-baja, of the hamlet of Posong.

After these pleasantries, may it please you to know: I have received your letter, elder brother, and fully understand all that it contains. Your letter has brought great joy and gladness to my heart and cheer to my body. It is like a plant in the dry season, its leaves wilting from the heat, drooping listlessly; how delightful it is to await the rain, and when at last it falls, the plant is instantly seen to be fresh and young once more.

Therefore, all in my household are greatly overjoyed at your intention, elder brother, to join our parted flesh and gather our scattered bones, so that the torch shall not be extinguished by the weight of the bamboo. As for the time, I hope it can be realised in the month of Besar before the coming harvest.

In closing, after this letter, I pray that all in my household are well; may the same be true for you, elder brother, and your children.

Your younger brother, Kjai Petoeng.”

Kjai Posong, having received the reply letter, felt a weight lift from his heart, feeling that the irritant in his eye would soon be gone, and moreover that his bond with Kjai Petoeng would deepen further. Before long he summoned his family, servants and neighbours to begin preparations befitting those who will host a wedding.

Mènak-sopal Schemes to Prevent the Marriage of Kjai Petoeng’s Son.

Mènak-sopal, hearing of the forthcoming marriage between Kjai Posong’s daughter and Kjai Petoeng’s son, was as if struck by lightning, stabbed to the heart. At that moment his face showed grief; his body grew limp and hollow, his muscles and bones as if dissolved, he collapsed without strength, as if cotton that had been wrung dry, his breathing faint, tossing and turning all day and night, unable to sleep — lying face up, face down, on his side; wherever he lay it seemed like a thorn. The face of Kjai Posong’s daughter was ever before his eyes, hovering and clinging, he could feel her grace and gentle charm etched on his heart; in all the world beneath the sky there was none to compare. And so it came to this — his resolve was nothing less: if his desire to be united with his mistress could not be fulfilled, he would take his own life. Every day he schemed how to be rid of the bridegroom, but without being found out.

The Wedding of Kjai Petoeng’s Son and Kjai Posong’s Daughter.

It is told that they busied themselves³ with all the preparations and provisions — the clothing and finery for both bride and groom, and everything for the entertainment of the guests — until all was complete. On the appointed day, Kjai Posong sat on the veranda surrounded by religious scholars, servants and family. Before long the bridegroom, Kjai Petoeng’s son, arrived with his escort and entered the veranda; the wedding rites were performed, and after the ceremony the bride and groom were carried in a decorated litter paraded around the village of Posong.

Mènak-sopal Murders Kjai Petoeng's Son.

Mènak-sopal also joined in the wedding procession; throughout it he had been carefully plotting how to carry out his scheme. When the procession had entered the night and reached a secluded and suitable place, just as Mènak-sopal had been waiting for, he could no longer restrain himself; his murderous intent was utterly fierce — with a sudden violent lunge he drew his dagger and stabbed it from behind through the litter curtain until it pierced through. The bridegroom was soon lying dead. The people escorting the bridal party were shocked, their faces pale; they cried out shrieking and wailing, spreading the alarm that the bridegroom had been murdered by a killer. Kjai Posong heard the terrible news and immediately sent word to Kjai Petoeng. Kjai Petoeng, having read Kjai Posong's letter, fainted, and for a moment could not see clearly or speak. When he had regained consciousness, his mind blazed; he intended to run amok at Posong, believing in his grief that his son's death was none other than Kjai Posong's doing. Kjai Petoeng was held back by his family, who calmed him with words of restraint, consolation and comfort. In the end those words succeeded in quenching Kjai Petoeng's rage; when the matter was thoroughly sifted and examined it could not be found that it was Kjai Posong's work. And so Kjai Petoeng surrendered to fate, and sought to wait until clear evidence appeared. As for Mènak-sopal, his treacherous act as described above remained forever undetected.

Kjai Petoeng, when he had calmed down, could not forget Kjai Posong's faithful service; and so Kjai Posong's daughter was taken in and adopted as a child to be raised at Ngredjasa — a replacement for the son who had died. Kjai Posong agreed, and before long his daughter was escorted to the village of Ngredjasa.

The Marriage of Mènak-sopal and Kjai Posong's Daughter.

Mènak-sopal's treacherous act was never heard of by a single person, and so his secret life in Posong remained intact. As described above, Kjai Posong loved Mènak-sopal from the bottom of his heart, as dearly as his own child. About a year later, Kjai Posong visited Ngredjasa. After their enquiries about wellbeing and other conversations, Kjai Posong whispered to Kjai Petoeng — first explaining Mènak-sopal's background, his good conduct and deeds — and then proposed: "If it is agreeable to your heart, I would like to betroth your daughter to Mènak-sopal."

Kjai Petoeng replied: "Elder brother, I am very glad indeed if my daughter can be given to Mènak-sopal."

Kjai Posong added: "If younger brother agrees, it would be good to begin at once the preparations fitting for those celebrating a wedding, so that the daughter may be quickly sheltered."

Kjai Posong then took his leave and went home.

Kjai Petoeng thereupon gathered his family, servants and all the others living in the village of Ngredjasa, informing them that he was going to hold a wedding to marry off his daughter to Mènak-sopal, the adopted son of Kjai Posong.

The villagers then set to work cleaning the paths and garden hedges, repairing fences and houses, building the wedding canopy and so on. The women prepared food and cooked all that was required.

When the time came, Mènak-sopal was brought in procession from the village of Posong to the village of Ngredjasa with various musical instruments. Upon arriving at Ngredjasa, the bridegroom's vows were solemnised with the bride, and they were united. The people of Posong and Ngredjasa gathered together to feast and celebrate joyfully; there was nothing that fell short.

After the bride had changed her wedding clothes in the bridal chamber, she was lifted and carried by her husband into the wedding bed, tenderly coaxed and soothed, kissed and embraced; and so it continued throughout the night, the bride ceaselessly enveloped in a dream of love. Kjai Petoeng and the other elders were happy to see the bride and groom inseparable as the mythical creatures mimi and mintuna, never apart day or night. After five days, the couple was escorted to Posong, where the celebrations continued.

Mènak-sopal, having married, settled permanently in the village of Posong for generations.

It is told that Kjai Posong had as descendants: Ngabèi Sabtrèan; Ngabèi Sabtrèan's descendant was Ngabèi Wiramarta; Ngabèi Wiramarta's descendant was Ngabèi Kartadjaja; Ngabèi Kartadjaja's descendant was Ngabèi Ranggamarta, who was taken as a son-in-law by Tumenggung Martarangsa in Panaraga; Ngabèi Ranggamarta's descendant was Ngabèi Natapradja — all of these in turn succeeded to the position of village head in the village of Posong.

The Descendants of Kjai Petoeng.

And it is told that Kjai Petoeng had as descendants: Ngabèi Setjalegawa; Setjalegawa's descendant was Ngabèi Setjadrana; Setjadrana's descendant was Ngabèi Setjadrana II; Setjadrana II married a daughter of Pangeran Arja Soemaningrat, Regent of Soemedang in the Pasundan region; Setjadrana II's descendant was Ngabèi Natapoera.

Tumenggung Natapoera Is Executed.

Turning to another story: from ancient times, the senior official of the town of Patjitan was only the Wadana-goenoeng (Mountain District Officer); the rank of regent began when Prince Mangkoeboemi rose in rebellion and seized the land of Madioen. At that time, men of any standing were elevated to the rank of Tumenggung; Ngabèi Natapradja of Posong had at that time already pledged allegiance to Prince Mangkoeboemi and was elevated to the rank of Regent at Nanggoengan, governing the Southern Coastal territory.

It is told that after Prince Mangkoeboemi became Sultan in Yogyakarta, the outlying territories were divided between the courts of Yogyakarta and Surakarta. Madioen, Magetan, Ngawi and Nanggoengan fell under Yogyakarta. While Camarata, Panaraga, Tjaroeban and Ngredjasa fell under the court of Surakarta.

At that time Ngabèi Natapoera was elevated to Regent at Ngredjasa, and not long after being installed as Adipati, Tumenggung Natapoera, with his children, went to pay court at Surakarta. During his audience, Tumenggung Natapoera's conduct and offerings pleased the heart of His Majesty the King, who then said: "You are welcome here; your daughter is beautiful — about twelve years old, I think. Keep her close; when she is judged to be of full bloom, I will take her into the palace."

The Tumenggung was greatly pleased — as one is when praised and found worthy. He presented his grateful respects and took his leave. The journey home is not told; he arrived in Ngredjasa. The Tumenggung was constantly overjoyed; his thought was of nothing else but that his daughter would one day become a bride of the palace. But this joy could not last.

One day, Prince Laksoningrat heard marketplace rumour — as the saying goes, whispers travel far and news spreads like wildfire — that the daughter of Tumenggung Natapoera of Ngredjasa was truly exceptional in beauty, and that she was to be taken into the

palace. This inflamed the Prince's heart like a fire; consumed by the news, unable to restrain himself, his heart set on her, he set off for Ngredjasa with his retinue.

When Kjai Tumenggung Natapoera saw that a nobleman had arrived, he quickly came out and invited him in, assuming that the Prince was a royal messenger. The Prince was received with due respect; when the greetings were done, the Prince then said: "Kjai Tumenggung, I have come without prior notice because I was in haste — I hope this does not alarm you or disturb your thinking. I inform you that I have already discussed with your daughter, and if you are willing, I wish to take her as my favourite."

The Tumenggung replied: "Yes, my Lord, I receive your gift with both hands; that your Highness desires to honour a person of the hills. But please understand: my daughter has already been reserved by His Majesty the King, who commanded me to keep her close for now as she is still young, and in time when it is felt appropriate she will be called to the palace."

The Prince replied: "I am aware of that, but I intend to take her myself regardless."

The Tumenggung replied: "In that case, I would first wish to inform the palace."

The Prince, hearing the Tumenggung's response, was furious — his face went crimson, his lips trembled, his voice harsh and stamping his feet: "Kjai Tumenggung, mark this well — if you defy my will and hide your daughter from me, your neck will be cut. What is your answer?"

The Tumenggung's heart quailed; his face went pale and his body trembled, and he replied: "If Your Highness cannot be dissuaded, then I can only submit to your will."

The Prince then said: "If that is so, you are now my father-in-law. Come, bring out your daughter; I will take her home."

It is told that before long His Majesty the King heard that the Tumenggung's daughter had been taken by Prince Sakoeningrat. Swiftly the King sent for Tumenggung Natapoera. When the Tumenggung had come before His Majesty, the King said: "Natapoera, you have broken your word to me. What is the reason that the daughter you were commanded to keep has been allowed to go to another? Therefore I now sentence you to death."

The officer ordered to carry out the execution of Kjai Natapoera proceeded; Kjai Natapoera raised no protest, only cried out in piteous tones, and as his last words said: "Let my descendants not be scattered and dispersed."

The curse of the Tumenggung proved powerful; it is known to this day that the women of Ngredjasa are never truly beautiful and flawless — some may have fine colouring but an ungainly figure, some may have both good colouring and figure but their sweat smells foul, and so on. And as for marriage, they can only marry within their own family circle in that village or its vicinity.

The body of Kjai Tumenggung Natapoera was returned to his heirs and taken home, where it was buried with all due honour in the village of Sedajoe. From that time, the rank of Tumenggung was never again held in Ngredjasa; after the death of Kjai Natapoera only the rank of Ngabèi was given. So throughout the land of Patjitan there was only one regent, namely at Nanggoengan, which oversaw Nglorog, Panggoél, and Matja.

The Origins of Why the Mountain Country along the Southern Coast Is Now Called the Land of Patjitan.

As described above, the one who became Regent at Nanggoengan was Radèn Natapradja. Before long Radèn Tumenggung Natapradja fell ill and died; the one who replaced him was Kjai Setraketipa, given the name and title Mas Tumenggung Setrawijaya. Kjai Setraketipa had been from the beginning a loyal servant of the Sultan of Yogyakarta; this was the reward for his service, because when the Sultan rose in rebellion to extend his dominion, Setraketipa was always steadfastly at his side. When the Sultan was defeated in battle against Prince Adipati Aria Mangkunagara and fled to a hilltop forest near the town of Nanggoengan, Setraketipa was always following close behind him.

One day, the Sultan was resting, leaning back and attended by his courtiers. Weakened from days of fasting and abstaining from food and drink, his body was utterly languid and exhausted; he was barely able to open his eyes. Before long the Sultan noticed his servant Setraketipa crouching nearby and asked: "What is that thing you are holding?"

Setraketipa replied: "My Lord, what I am holding is a coconut shell containing one piece of cassava."

The Sultan took the cassava and ate it. As the Sultan ate it he found it deliciously satisfying, and like a sick person who had received medicine that instantly revived him; his body instantly felt refreshed and renewed from his weariness.

The Sultan then said: "Because my spirit is at peace and my strength is restored by the taste of the cassava — and because moreover I am saddened by the state of this land, which can be planted with rice only to a small extent, while most of it relies on

rain, so that the harvest is never enough to eat; you might say there is barely enough for a mere *patjitan* — a snack to go with tea, or just to drive away one's hunger. It is very fitting that this coastal region be called the land of Patjitan. And beyond that: if I should one day become Sultan again, Setraketipa will then⁴ understand that his service is recognised, and will be raised by me to a position fitting his merits."

In the fullness of time, the Sultan, who had been hiding in the forest, was not long afterwards able to return to Yogyakarta and be restored as Sultan.

Some years later, Mas Tumenggung Natapradja at Nanggoongan fell ill and died. When the Sultan received the report, he remembered the faithful service of Kjai Setraketipa, and so Kjai Setraketipa was duly elevated to replace the position of Kjai Natapradja, given the name and title Mas Tumenggung Setrawijaya.

Mas Tumenggung Setrawijaya Searches for the Descendant of Kjai Boewana-keling Named Djajaniman.

It is told that at that time the soothsayers had already prophesied that among the descendants of Kjai Boewana-keling — who had been killed by Kjai Petoeng long ago — one would in time become Regent, continuing for three generations; and that the first of these to become Regent would be named Djajaniman.

When Mas Tumenggung Setrawijaya heard this prophecy from the soothsayers, he summoned the soothsayers to verify it; once confirmed, he sent people to search for this descendant of Kjai Boewana-keling named Djajaniman. Before long he was found; Djajaniman was brought to the regency office, where he was received with words of friendly welcome by Mas Tumenggung Setrawijaya. After a long exchange of conversation and mutual respect, Djajaniman was adopted as a son and appointed as the prayer-leader in the village of Tandjoeng, where he was also to teach Islamic students. The Regent's intention in drawing Djajaniman close was so that, if the soothsayers' prophecy should prove true, the descendants of Mas Tumenggung would not be mistreated in the future.

In the year 1811, the British came to Java; before long some of them arrived in Patjitan. Mas Tumenggung Setrawijaya, hearing this news, was startled and confused — he believed that those arriving were Prince Aria Mangkunagara accompanied by his armed forces, coming to capture the town of Patjitan. And so Mas Tumenggung Setrawijaya was greatly anxious and afraid, feeling that disaster was upon him — because when the Sultan had

revolted, he had sided against Prince Mangkunagara, and had been defeated in that campaign. So Tumenggung Setrawijaya and his whole household fled to the village of Karangsoeda, leaving behind the prayer-leader Djajaniman to guard the realm.

The British arrived before long with Pantjanala, the demang of Ngoter. Djajaniman hastily went out to receive them;⁵ whatever the British asked was answered correctly and with composure by Kjai Djajaniman. From the first Djajaniman showed himself outstanding in every respect — quick to understand, knowing the finer points of all things — so that everything he said and did pleased those who were questioning him, and he continually received praise. Kjai Djajaniman was thereupon appointed Ngabèi of Ardjawinangoen and given the name Pantjagama. The British and the demang of Ngoter then departed.

Mas Tumenggung Setrawijaya, hearing that the guests had gone, returned to town. Some years later Mas Tumenggung Setrawijaya died of old age; his eldest son succeeded him, bearing the same name as his father — Setrawijaya II. Setrawijaya II's mother was a gift from the Sultan of Yogyakarta.

When Radèn Tumenggung Setrawijaya II had become Regent of Patjitan, after some years a Dutch man arrived in Patjitan with the intention of introducing coffee cultivation. One day this Dutch man gathered all the ngabèi and village headmen at the regency office; when they had assembled, the Dutch man asked the Regent: "Radèn Tumenggung, how much can one person plant and tend in coffee trees?"

The Regent answered that one person could plant and tend at most twenty-five trees. All the ngabèi and village headmen agreed: yes, one person could manage to plant and tend coffee trees at most twenty-five; only Ngabèi Pantjagama himself dissented, saying: "People here are capable of planting and tending coffee plants up to one hundred trees — even more."

The Dutch man replied: "Your suggestion is noteworthy and appropriate."

The assembly soon broke up. After the Dutch man had rested at the guesthouse, he summoned Ngabèi Pantjagama privately. When he arrived, the Dutch man asked: "Pantjagama, is it true that you can manage the common people so that each one plants up to one hundred coffee trees?"

Pantjagama replied: "Indeed, sir; even more than one hundred trees I can manage, and I guarantee it will not cause harm to the common people."

The Dutch man then said: "In that case, you deserve to be made Regent. Tumenggung Setrawijaya will be asked to retire from his position. But if in future Tumenggung Setrawijaya should rebel, can you deal with it?"

Ngabèi Pantjagama replied: "If I have been made Regent, and Tumenggung Setrawijaya should rebel and intend to wrap himself in a red cloak, I am prepared to put an end to it — even if he were a religious teacher, my own kinsman, I would not retreat a single step against him."

At that moment Ngabèi Pantjagama spoke with unwavering eyes and a bold, fierce expression. The Dutch man, hearing and seeing this, was impressed,

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and said: "Very well; after I have gone, make your preparations with care and vigilance, and guard the peace." Pantjagama replied: "I will carry it out faithfully."

Kjai Pantjagama was permitted to withdraw. Before long the Dutch man departed. Within a day or two a messenger arrived bearing sealed official letters: one was delivered to Radèn Tumenggung Setrawijaya, informing him that from that day he was relieved of his position; the other was delivered to Kjai Pantjagama, announcing that from that day he was appointed and formally invested as Regent governing the land of Patjitan, given the title and name Mas Tumenggung Djagakarja.

Before long, a Dutch officer of the rank of Posthouder came to Patjitan — his name was Mr Enger — who was responsible for overseeing the common people in the cultivation of coffee and pepper. Mas Tumenggung Djagakarja transmitted the orders to all the common people of Patjitan regarding the proper methods for planting and tending coffee and pepper plants. Thanks to the excellence of the guidance and management, combined with the richness of the virgin soil never before cleared, the coffee and pepper plantations thrived and bore abundantly. And so Mas Tumenggung Djagakarja was continually praised. Radèn Tumenggung Setrawijaya, once he had retired, moved to Yogyakarta.

The Lineage and Descent of Mas Tumenggung Djagakarja.

Mas Tumenggung Djagakarja can be said to be a native of Patjitan, as his lineage through twelve generations had lived in Patjitan — beginning with Kjai Boewana-keeling, whose son was

Kjai Ageng Moerbingkara, and Kjai Ageng Moerbingkara's son was Kjai Djati-goemélar — all of these were of the Buddhist faith. Kjai Djati-goemélar's son was Kjai Sambigoemélar; Kjai Sambigoemélar was the first to embrace Islam. Kjai Sambigoemélar's son was Kjai Wanringtoja; Kjai Wanringtoja's son was Kjai Mondola; Kjai Mondola's son was **Baji** Rangkas; Baji Rangkas's son was Samodin; Samodin's son was Sabarodin; Sabarodin's son was Kjai Radjoedin; Kjai Radjoedin's son was Djajanoedin; Djajanoedin's son was Djajaniman, otherwise known as Mas Tumenggung Djagakarja.

As for the person of Mas Tumenggung Djagakarja: upright in bearing, fair of complexion, abundantly haired, with an imposing presence, a character of generosity and virtue, given to religious devotion, careful and attentive, steadfast in purpose, firm in conviction, ready and reliable in all matters — a character whose conduct and customs were fitting as a model for children and family. Mas Tumenggung Djagakarja had seventeen children: ten sons and seven daughters. His sons in order were:

1. Mas Samadiwirja, 2. Mas Wirjadikrama, 3. Mas Karjadipoera,
2. Mas Karjaardja, 5. Mas Bratawijaya, 6. Mas Tjakradiwirja,
3. Mas Djagadipoera, 8. Mas Karjaatmadja, 9. Mas Djagadiwirja,
4. Mas Kartadipoera.

As for the prophecy of the soothsayers, that the son of Mas Tumenggung Djagakarja who would succeed to his position as Regent was Mas Karjadipoera, the third son — Mas Tumenggung Djagakarja had already put his faith in this prophecy.

Mas Tumenggung Djagakarja Takes Up Garrison at Glesong.

Turning to another story: Mr Enger had been in Patjitan a long time and then relinquished his post; his replacement was Mr Plisingen. Mr Plisingen continued the coffee and pepper cultivation and worked to improve the prosperity of the land of Patjitan.

Some years later, specifically around the year 1825, a proclamation came from Yogyakarta announcing that Prince Dipanagara had risen in rebellion against the Sultan. All the Regents were therefore ordered to garrison their own respective regions and not to cause disturbance or trouble.

Mas Tumenggung Djagakarja was ordered to garrison Glesong, to the north of the town of Patjitan. The Tumenggung promptly made his preparations; when all was complete and ready, the Tumenggung, together with his warriors and retinue, departed from the realm. Upon arriving at Glesong they set up their camp and accommodation, sufficient for the whole army.

Mas Tumenggung Djagakarja Visits Yogyakarta, Petitioning that His Third Son Mas Karjadipoera Be Appointed to Succeed Him as Regent of Patjitan

Before long, Mas Tumenggung Djagakarja heard that the rebel army was growing larger day by day — at that time it seemed without number; throughout Central Java almost all had submitted. The lands of Kedoe, Bagelen, Madioen, Kembang, and the surrounding areas had all submitted to Prince Dipanagara. Mas Tumenggung Djagakarja thus resolved: if his garrison were overwhelmed by the rebels, he personally would not retreat a single step; if he were defeated he would die on the field of battle. If it came to that, his position should descend to the third son, namely Mas Karjadipoera. Having firmly fixed this resolve, Mas Tumenggung Djagakarja set out for Yogyakarta to call upon Radèn Adipati Danoeredja.

On arriving in Yogyakarta, Mas Tumenggung called at the chief minister's office and before long was received; the Tumenggung presented his request:

"My Lord, I humbly beg leave to present myself before you; if this causes any offence, however small, I pray your forgiveness. From what I have heard, the rebellion of Prince Dipanagara is growing ever larger in its strength; various territories such as Kedoe, Bagelen, Madioen, Kembang and the rest have all been overrun and subdued, so that the rebel army is now growing stronger and more numerous by the day.

Therefore, should my garrison be overwhelmed, my firm resolve is that I will not retreat a single step — I am prepared to die on the field of battle together with my men. If it should truly come to such a pass, my request is that my third son, Mas Karjadipoera, be permitted to succeed to my position and remain Regent of Patjitan."

Radèn Adipati Danoeredja, having heard his petition, replied: "Mas Tumenggung, your request is noted. I will not fail to give the order that you hold firm, steadfast and resolute. Strengthen your garrison; now go."

Mas Tumenggung accepted this answer and returned to the garrison; his heart was at ease, for if he were caught in danger and engulfed by difficulty, even unto death, his designated son could succeed his position and protect his family and descendants.

Mas Samadiwirja, the Eldest Son of Mas Tumenggung Djagakarja, Becomes Regent of Patjitan but Is Soon Attacked by Rebels

Some days later, Mas Samadiwirja — the eldest son of Mas Tumenggung Djagakarja — heard that his father had just visited Yogyakarta; his purpose in presenting himself was to request that, if anything happened to him in battle, his third son Mas Karjadipoera should succeed to his position. At that moment Mas Samadiwirja was greatly troubled and somewhat affronted, feeling that he as eldest son had been stepped over and passed by in favour of his younger brother — that despite being the firstborn he could not succeed to his father's position.

Every day Mas Samadiwirja pondered how he might be the one to succeed as Regent rather than his younger brother.

One day a plan formed in his mind: he would go to Yogyakarta himself, to present his own case, claiming that his father was already old and frequently unwell; that the work now fell to him, and at this time Mas Tumenggung Djagakarja was ailing. And since he feared that his father might be taken by death before the matter could be settled, he requested that the position be transferred to him. Having fixed his plan, Mas Samadiwirja invited the demang of Barak, named Amad-kaéman, to accompany him to call upon the Sultan in Yogyakarta. At that time the Sultan was still young, and it was a time of much turmoil in the realm, so administration was delegated to Radèn Adipati Danoeredja. When Mas Samadiwirja came to the presence of the Radèn Adipati and presented his scheme as described above, the Radèn Adipati heard Mas Samadiwirja's account — alarmed by the threat of rebel menace — and acted precipitately without first conducting proper enquiry, forgetting Mas Tumenggung Djagakarja's earlier request. Following Mas Samadiwirja's petition, the Adipati issued his command:

"Samadiwirja, go back now; guard Patjitan, improve and strengthen your garrison. Within a few days a sealed official letter will be sent."

Mas Samadiwirja bowed in delighted compliance and departed. Once outside the city gates, the demang Amad-kaéman whispered: "My Lord, if in time you are formally installed as Regent, I request the position of Ngabèi at Ardjawinangoen."

Mas Samadiwirja replied: "Do not worry about that."

After Mas Samadiwirja had returned from Yogyakarta, Mas Tumenggung Djagakarja before long heard about Mas Samadiwirja's deceptive conduct.

Mas Tumenggung Djagakarja was thus deeply displeased, and before long returned to visit Patjitan to investigate the matter. On arriving in Patjitan he entered the regency and met his wife, gathering all the children. While Mas Tumenggung Djagakarja was in the middle of settling the matter of Mas Samadiwirja's visit to Yogyakarta, there arrived a messenger from Yogyakarta bearing sealed official letters: one for Mas Djagakarja, announcing that, as the Tumenggung was now old and no longer capable of performing his duties, he was relieved of his position as Regent of Patjitan; the other for Mas Samadiwirja, announcing that he was formally invested to succeed his father as Regent of Patjitan, given the name and title Mas Tumenggung Djagahagara.

Mas Tumenggung Djagakarja, having read the two sealed letters and understood them fully, was furious — first, because he felt that even though he was old, he was still vigorous and capable of performing all his duties; his leadership was still effective and unwavering; and second, because the one succeeding to his position was not the son he had intended — that is Mas Karjadipoera — and he understood clearly that the one who had arranged this scheme was none other than his son Mas Samadiwirja, who had gone to report to the Sultan. Mas Tumenggung Djagakarja could not hold back his curse:

“Alas, Samadiwirja — such is your conduct! Even though you have now become Regent of Patjitan, it is doubtful whether you will sit long into the evening of your life.”

After Mas Tumenggung Djagakarja had thus spoken those words he was deeply saddened, and went to find his other sons to ease his heart. Having calmed himself, he submitted to fate, and said quietly to his son Mas Tumenggung Djagahagara:

“My son, since you have only just become Regent, and are still being tested at this present time, it is best that you remain guarding the realm here at home. As for me, since I am already old and have had my fill of bitter and salt, let me go back to replace you in standing guard at the garrison at Glesong.”

Before long Mas Djagakarja departed and returned to take up the garrison at Glesong.

Mas Tumenggung Djagahagara Is Attacked by Rebels.

It is told that every day the news spreading among the people of Patjitan grew more alarming: that the rebel army was about to strike. Many of the people of Patjitan harboured the thought of joining the rebellion, intending to cause trouble in their own town.

In the village of Gedangan there was an old man named Kjai Bagor; many people came to study under Kjai Bagor, and both inwardly and outwardly believed that Kjai Bagor was invulnerable to weapons.

One day Kjai Bagor addressed his kinsmen and disciples: "The time of disorder has now come upon the land of Patjitan; the one who stands as Regent has been predetermined by fate to be replaced by other heirs. Therefore, my children and followers, prepare your weapons to attack the town of Patjitan."

Kjai Bagor's children and followers, and others besides, were moved by this speech and gathered to discuss staging a revolt. The one they raised as their Regent was Irarana, the village head of Gedangan; the one they made their war commander was Kompong, a young unmarried man also from the village of Gedangan.

When the appointed day came, Kjai Bagor with his army — all armed — quickly set off to march on the town of Patjitan. Since Kjai Bagor was old and lame, he was carried in a litter; Irarana rode on horseback, surrounded and flanked on all sides by about fifty fighters; some carried a gilded ceremonial parasol, a market umbrella hastily painted with red and yellow turmeric colour. The journey is not told; they slipped through unopposed and by nine in the morning had arrived in Patjitan. No one challenged them, because along the way, when asked, they answered: "Village police reporting criminals to the authorities."

On arriving at the regency courtyard the escort did not change formation. At that moment Mas Tumenggung Djagahagara was seated on the veranda; seeing Irarana and his company swarming onto the veranda, he called out: "Who comes swarming there?"

The rebels answered: "Village police bringing a report."

Before he could question them further, the rebel army all together rushed the veranda and made a racket; the rebels seized the spears, kris-shields and other weapons that were arranged in racks on the veranda. Mas Tumenggung Djagahagara was surrounded and attacked — struck, speared, stabbed and assailed from all sides. At that moment the demang of Ngemplak was on guard at the side hall; seeing Mas Tumenggung Djagahagara being attacked by the rebels, he quickly reached for his kris which was placed under a pillow, intending to repel the attackers — but overwhelmed by the rebels, the demang of Ngemplak fell and died. Mas Tumenggung Djagahagara held out for a while; initially he was able to dodge the blows of the rebels, and all the many weapons that struck at him failed to penetrate. But from the great number of weapons raining upon him, he was ultimately cut down

and fell, dying before long. Seeing that Mas Tumenggung Djagakarja was dead, the rebel army erupted from the regency veranda, shouting incitements to plunder and burn the houses.

From the day Mas Tumenggung Djagahagara was installed as Regent until the day he was killed by the rebels, was only forty days.

When Mas Karjadirdja — the eldest son of Mas Tumenggung Djagahagara — learned that his father had been killed by rebels, he quickly gathered all his kinsmen and other soldiers, intending to chase down the rebels and avenge his father. When fully armed for battle, he tracked the rebels' route and caught up with them in Ardjawinangoen. The battle was fierce and intense — swaying back and forth like buffalo fighting in water, alternately gaining and losing ground. When Mas Karjadirdja saw that his men were wavering, he charged to the right; the rebels held firm, fighting like a wounded bull running amok, striking left and right, killing and wounding many enemies. Mas Karjadirdja stood resolute and courageous, prepared to die in battle for his father's sake. The rebels facing Mas Karjadirdja grew fearful; their lines broke, some fleeing. Irarana, seeing his army falling back, advanced; Mas Karjadirdja, seeing Irarana charge, took aim with his rifle and hit him in the crotch. Before long Irarana fell from his horse and was carried away; the other leaders were frightened and soon scattered and fled in all directions northward. Mas Karjadirdja and his men then pursued the enemy; Kjai Bagor, Kompong, and twelve companions were captured one by one. Irarana and his retinue, though wounded, had not yet been found.

Mas Karjadirdja and a number of his men soon made their way to seek his grandfather at the garrison at Glesong. The journey is not told; upon arriving at the garrison, weeping bitterly, and greatly distressing and alarming Mas Djagakarja, he said:

“What has happened, grandchild? Why have you come to seek me?”

[The son's report that follows is not fully transcribed here.]

Mas Djagakarja then quickly sent urgent word to Yogyakarta, detailing all that had happened from beginning to end. He requested that his third son — now serving as a junior officer in Nglorog — be confirmed as Regent of Patjitan, and that Mas Karjadirdja be appointed as his chief minister. The messenger bearing the letter arrived; the report was duly presented at the Danoeredjan Regency. When the Adipati Danoeredja had read and understood the full contents of the letter, a sealed official letter was promptly drafted: one confirming Mas Karjadipoera, the junior officer at Nglorog, as Regent of Patjitan; and another confirming Mas Karjadirdja as chief minister of Patjitan.

Kjai Djagakarja's kinsmen and the people of Patjitan were all overjoyed that Mas Karjadipoera was confirmed as Regent and Mas Karjadirdja as minister at Patjitan. Mas Tumenggung Karjadipoera then changed his name to Mas Tumenggung Djagakarja II. Before long a command came for Mas Djagakarja II to return and re-establish the garrison at Glesong.

The Garrison at Glesong Is Overwhelmed by the Rebel Army.

Mas Djagakarja promptly gathered the militiamen; when all were ready they set out for Glesong. The Posthouder Mr Plisingen also participated in commanding the troops, as did Mas Wirjadikrama, the brother of Mas Tumenggung Djagakarja II, Mas Karjasoedira (the son of Mas Wirjadikrama), and many others who had volunteered as militiamen. Upon arriving at Glesong they joined up with the garrisons of the other regents and the colonial forces. Not long after, the rebel vanguard arrived in great numbers, following Prince Dipanagara; their instruments were various — gongs, drums, kettledrums, wooden percussion — beaten furiously without stop. They shouted war cries; the opposing forces vied for position. Before long the rebel army charged the garrison of Mas Tumenggung Djagakarja II; the battle was thunderous, the charge like the surge of fish rushing through the water, fierce in the melee, both sides engaged hand to hand, the dead piled on the dead, blood flowing everywhere like a rushing river. The forces of the other regents and the colonial troops suffered many losses and were overwhelmed. Mas Tumenggung Djagakarja II, seeing that his forces were being cut down, was enraged and ran amok, prepared to die in battle; many in the rebel army were cut down by him. Although the Tumenggung fought on, invulnerable as he was, having fought so long and been overwhelmed by the enemy, he was at last overpowered and fell, then taken captive by his enemies.

Mas Wirjadikrama, seeing his father captured by the enemy, launched himself in a furious attack, determined to rescue him at all cost. The Posthouder Mr Plisingen, seeing that his forces were being badly cut down, borrowed the horse of Mas Tjakradiwirja. Mas Tjakradiwirja assumed that Mr Plisingen was going to fight, and so lent him the horse — but it turned out otherwise: once on the horse, Mr Plisingen rode away homeward. Mas Tjakradiwirja then drew his sword and charged into the midst of the battle, and was soon caught up in the fighting. Before long Mas Tjakradiwirja was overwhelmed in the battle.

Mas Karjasoedira, seeing his father and uncle both overcome by the enemy, charged in a furious rampage without regard for his own life — determined to die in defence of his father and uncle. He fought like a wounded bull charging left and right; the enemies he charged scattered in all directions. But although Mas

Karjasoedira's skin resisted weapons, he was at a disadvantage; in the end he was cut down and fell in the midst of battle. His enemies thought Mas Karjasoedira was dead and so left him and moved on. The forces of Patjitan, seeing all their commanders gone, broke and fled in terror, none daring to withstand the enemy's assault. In the end they all scattered and fled helter-skelter in search of safety. The rebel army then rested at the camp at Nglorok. After the battle, Mas Karjadipoera, who had fallen in the midst of battle and been thought dead by the enemy, was not long after able to regain consciousness, then crawled and dragged himself to safety in a village.

Mas Djagakarja Goes to His Son Mas Tumenggung Djagakarja II, Who Is a Prisoner

It is told that Mr Plisingen had arrived in Patjitan and informed Mas Djagakarja that many of the forces of Patjitan had been cut down. Mas Djagakarja was asked to assist; Mas Djagakarja replied that he would set out early in the morning.

The soldiers who had fled from the garrison at Glesong had already arrived in Patjitan and reported to Mas Djagakarja that his son Mas Tumenggung Djagakarja II had been captured by the enemy; his sons Mas Tjakradiwirja and Wirjadikrama had been overcome in the midst of battle; and his son-in-law Karjasoedira had been taken prisoner by the enemy. Of what came after there was nothing more to report, as all had already fled.

When Mas Djagakarja heard the demang's report, he wept bitterly, moved by his love for his son. He then gave orders to the accompanying demang, saying: "I am going to search for my son the Regent at the rebels' camp in Ngloroh, and to properly attend to⁶ the bodies of my sons who died. Meanwhile you demang — rest here; after I have gone, when your rest is sufficient, then settle the people of Patjitan." The demang accepted their orders and withdrew.

Mas Djagakarja set out and made for the field of battle, searching for the body of his son Mas Wirjadikrama and Mas Tjakradiwirja; before long they were found, cleaned, and buried at Glesong. He then went on to search for his son-in-law Mas Karjasoedira; he was found in a village. At that time Mas Karjasoedira was still gravely ill, his consciousness and strength not yet fully recovered. When all was certain and he had been entrusted to the care of the household, Mas Djagakarja continued on his way to Ngloroh.

Mr Plisingen Is Nearly Robbed by the Demang Who Had Fled from Glesong

The forces of Patjitan who had fled from Glesong harboured a deep grudge against Mr Plisingen — because Mr Plisingen had refused to fight the rebel army and had escaped on Mas Tjakradiwirja's horse, abandoning the commanders who had been cut down. So the demang decided to rob and kill Mr Plisingen. When they had all agreed and a day was chosen, the demang went to Mr Plisingen's house intending to carry out their plan. Fortunately, Mr Plisingen was able to escape and hide in the attic. The demang, searching but not finding Mr Plisingen, went home one by one.

Mr Plisingen then sent a report to the Resident at Surakarta; when the letter was finished it was inserted into a hollow bamboo so that the report would not be intercepted. The three men sent to carry it — Djadrana, Kramasemika and Djasrrahja, all living in the village of Ardjawinangoen — were briefed on their route and instructed not to carry weapons so that their journey would not attract attention; the hollow bamboo was to be used as a walking-staff. The three men departed; they encountered no trouble on the road and came before the Resident. The letter was opened; its contents stated that the Patjitan forces in Glesong had been defeated, that all the military commanders had died on the field of battle, and that the fleeing soldiers had come to his house intending to harm him, because they blamed him for not fighting; he had barely escaped by hiding in the attic. The Resident replied that he had received the letter and understood everything. The Resident then reported to the Government requesting that a fort be built in Patjitan for a garrison to guard the town.

When Mr Plisingen had finished reading the reply letter he thanked the three men who had been sent. The three were rewarded and then returned home.

The Meeting of Mas Djagakarja and His Son Mas Tumenggung Djagakarja II

It is told that on his journey to Ngloroh — where Prince Dipanagara was encamped — Mas Djagakarja was constantly anxious along the way, fearing that his journey might bring no result and earn him additional punishment. On arriving in Ngloroh, Mas Djagakarja was able to find his son; after a long and emotional reunion, Mas Tumenggung Djagakarja II described the situation from beginning to end. Mas Djagakarja then said:

“My child, if things remain as they are, what will become of you and where will it end? My advice is that you return to Patjitan, find Mr Plisingen, and ask to resume your former duties. I will be

your replacement here, serving Prince Dipanagara. If Prince Dipanagara is victorious, I can be of help to you. But if defeated in war, you will have your brothers and kinsmen to shelter you.”

Mas Tumenggung Djagakarja II was deeply moved by his **father’s** wishes. Before long Mas Djagakarja and his son together came before Prince Dipanagara. Prince Dipanagara asked Mas Tumenggung Djagakarja II: “Who is the companion who has come with you?”

The Tumenggung replied: “This is my elder — my father Mas Djagakarja.”

Prince Dipanagara then welcomed Mas Djagakarja and asked the purpose of his visit. Mas Djagakarja presented himself:

“My Lord, the reason I have come before Your Highness is this: I hope it will meet with your gracious approval to let my son return to Patjitan. I am your son’s replacement, and will sacrifice my life and death in Your Highness’s service, following whatever you may command. In my view, I am more capable of serving Your Highness than my son. And Mas Tumenggung Djagakarja II I request permission to send home, in order to look after his children, who are still small.”

Prince Dipanagara, hearing Mas Djagakarja’s petition, was moved and graciously agreed to what had been requested, saying: “Good thinking, uncle. Tumenggung Djagakarja II is permitted to return to Patjitan at once.”

Mas Tumenggung Djagakarja II thereupon respectfully took his leave of Prince Dipanagara, and with his father’s permission departed at once.

Mas Tumenggung Djagakarja II Returns to Patjitan and Resumes His Former Duties

It is told that Mas Tumenggung Djagakarja II arrived in Patjitan and found Mr Plisingen, requesting to resume his former duties. Mr Plisingen agreed, but was at first not entirely trusting of Mas Tumenggung Djagakarja II — regarding him as being of the rebel faction, and so his performance of duties was constantly watched and monitored with suspicion. After Mas Tumenggung Djagakarja II had carried out his duties for a year, he was accepted as before.

Mas Djagakarja Is Pardoned and Permitted to Return to Patjitan, Given the Name Kjai Djimat

Turning to another story: Mas Djagakarja served long in Prince Dipanagara’s cause. Mas Djagakarja was treated as a Tumenggung of Patjitan — respected as an elder, sitting as an

equal to the Regents and serving as a military advisor. Prince Dipanagara wherever he went was always engaged in battle; the details are not told. In the year 1829, Prince Dipanagara was defeated in war; in the end he was exiled to Menado. Patjitan was returned to the court of Surakarta. As for Kjai Mas Djagakarja — he was counted among the rebel's company, but by His Majesty the King's clemency, Mas Djagakarja was detained in Surakarta. Before even a year had passed, by the King's further mercy he was permitted to return to Patjitan, because Mas Djagakarja's loyalty and devotion had always ultimately pleased the King's heart; in the end all his transgressions were pardoned and he was given the name Kjai Djimat. In the land of Surakarta, *Kjai Djimat* is the honorific given to the keeper of the royal mausoleum of that holy land — so Mas Djagakarja was given this honorific because he had been removed from the rank of Regent.

The Demang Who Had Planned to Rob Mr Plisingen Are Exiled

Turning to another story: the police investigated and gathered testimony about who had committed the wrongdoing of intending to rob Mr Plisingen. When all had been fully established and the case concluded, the matter was brought before the court; upon examination, those whose guilt was clearly established were sentenced to exile for fifteen years, namely:

1. Sohrapradja, demang of Semang.
2. Mangoendrono, " of Tenganan.
3. Sohrawatjana, village head of Borang.
4. Amad-santri, " of Ardjawinangoen.
5. Amad-katiran, demang of Barak.
6. Bagor Sander, and Djagaprana, both residents of the village of Djraken.

Before long Mr Plisingen retired and was replaced by Mr Sambri. Mr Sambri then built a coffee warehouse and a wood warehouse; the Dutch man put in charge of the warehouse was named Mr Koenad. Soon the Posthouder Mr Sambri retired; his replacement was Mr Jan Persèn, with the rank of Assistant-Resident. From that time Patjitan had Dutch officials, clerks and secretaries. Before long Mr Jan Persèn was replaced by Mr Prisman. In the year 1833 Mr Prisman built a fort for the garrison of soldiers.

Kjai Djimat (Mas Djagakarja) Is Exiled to Basochi

After Kjai Djimat's return from Surakarta, he was before long exiled to Basochi, receiving a pension of one hundred guilders a month. His offence was that after returning from Surakarta he continued to perform official duties. So it was as if Patjitan had

two Regents — which caused confusion about who was in charge — and the common people were troubled as to which one to listen to.

Wanèngsèntika Djajengrana of Panaraga Rises in Rebellion.

Turning to another story: in the land of Panaraga under Tumenggung Djajengrana, an unmarried woman was found to be pregnant. Upon investigation it could not be established that the young woman had committed adultery. When the matter came to the Regent's attention, the young woman was summoned; on arriving at the regency office she was questioned under oath, and the young woman firmly maintained that she had not committed adultery. In the end the young woman was taken by Tumenggung Djajengrana as a concubine.

When the time came, the baby was born a healthy boy, of good appearance, but with no earlobes. The baby was given the name Radèn Bawan. Many soothsayers prophesied that this child would in time be invulnerable to any weapon, would be a pillar of the land of Panaraga, and capable of withstanding the enemy's assault. Radèn Bawan, when grown, bore the name Radèn Wanèngsèntika — sharp in reasoning, possessing valour, daring and supernatural power; his teacher was named Kjai Sangki, also of Djajengrana. Many believed that Radèn Bawan was evidently destined to become a supreme rebel leader. Likewise Radèn Demang Danaréja, a regional chief minister of Lamarata, also privately believed in Radèn Bawan's gifts, and so he was always cultivated and kept close.

Radèn Wanèngsèntika, Danaréja and Kjai Sangki Rise in Rebellion

It is told that one day Danaréja and Wanèngsèntika had firmly made up their minds to revolt. They went to the village of Ngile, in the territory of Nglorog, Patjitan, heading for the house of Kjai Wradjoeg. Upon arriving there they revealed their intent — that the rebel army was opposed to war against the Dutch and sought to recover the land of Java. Kjai Wradjoeg, hearing the proposal of Danaréja and Wanèngsèntika, was pleased and agreed, and moreover offered to be their patron. The three men together chose to be of one mind and one purpose — pledging to stand together in rebellion even unto death. Radèn Wanèngsèntika was proclaimed as their king, Danaréja as his prime minister, and Kjai Wadjoog and Kjai Sangki as the commanders and spiritual masters of war. Before long their army numbered approximately five hundred men, all fully armed. When they had completed their preparations, they camped in the village of Toeroesan.

The village headman of Toeroesan at once reported to the regency that an enemy had arrived in rebellion — led by Radèn Wanèngsèntika, with a force of approximately five hundred, now encamped at the village of Toeroesan.

Mas Tumenggung Djagakarja II, receiving the report from the village headman of Toeroesan, promptly informed Assistant-Resident Mr Prisman. Mr Prisman, upon receiving the report from the regency, at once summoned and assembled the militia and soldiers at the parade ground. When all was ready they set out in an orderly formation, led by the Assistant-Resident, the military commander and Mas Tumenggung Djagakarja II. When they arrived at the village of Toeroesan, the troops were lined up. The rebel army, seeing the colonial soldiers and militia lined up, shifted their position to the mountainous terrain. The colonial forces moved to encircle the lower slopes of the mountain.

Assistant-Resident Mr Prisman then recommended that Mas Tumenggung Djagakarja II send a delegate to meet Wanèngsèntika, to remind him as calmly as possible not to let things go further into open warfare — peaceful submission would be better. Mas Tumenggung Djagakarja II then appointed Bradjagati, the village headman of Wernagonda, to transmit the Assistant-Resident's message. Bradjagati set out and met Radèn Wanèngsèntika to discuss the matter of submission. Radèn Wanèngsèntika replied: "I have already proclaimed myself king; I have no intention of submitting and surrendering to your master. Rather, if your master values his soldiers' lives, he should be the one to submit and hand over the Dutch colonial bonds. Now go."

Bradjagati returned and reported Radèn Wanèngsèntika's reply to Mas Tumenggung Djagakarja II. Mr Prisman, hearing the reply, was inflamed with rage like a man who had been set on fire — his face went scarlet, his ears burning, and he at once ordered an attack. The militia, soldiers and others all together charged and assaulted the enemy; the sound was like the earth shaking, the smoke of rifles and cannon deafening in its roar and screech. The rebel army floundered helplessly; gradually overrun, the soldiers and militia pressed forward more and more. The rebel army was showered with bullets; many were wounded or killed. The survivors fled in panic, rolling into ravines, caught on thorns and obstacles, fleeing at all costs. Before long Radèn Wanèngsèntika, Danaréja, Kjai Wadjoog and Sangki submitted and surrendered. The military commander at once ordered the cease-fire. Mr Prisman then ordered the village headmen to pursue and seize the rebels who were fleeing. Before long, Mr Prisman, the Tumenggung, the commander and their forces returned to town, bringing nine rebel prisoners; the captured rebels were locked in prison. The village headmen pursuing the fleeing rebels apprehended many and the captured were brought in chains to prison. Before long the rebel case was concluded. After all was settled it was tried in court; the verdict: Radèn Wanèngsèntika,

Danaréja, Kjai Wadjoog and Sangki were sentenced to death by hanging. Their followers were sentenced to exile in other lands. After this the town of Patjitan was at peace.

The Condition of the Officials in Patjitan Before and After Coming Under Dutch Government Administration

From the time the land of Patjitan first had a Regent until it came under Dutch Government administration, the people and those governing were all native Patjitan people — simple folk, with no foreigners among them, and the conduct of official business was not yet in the Dutch manner. When Assistant-Resident Mr Prisman came to Patjitan he brought two apprentice clerks from Lamarata: one named Mas Hertajoeda, the other Mas Hertasentona. A while later these two apprentices were appointed as secretaries, commended for their ability and knowledge of Dutch-style official procedure from Lamarata. Many officials took the trouble to learn and observe how to carry out their duties and the Dutch etiquette from Mas Hertajoeda and Mas Hertasentona. Before long many Patjitan officials had learned to perform their duties according to the method of officials in Dutch-governed territories.

The Children of Mas Tumenggung Djagakarja II.

It is told further that the wife of Mas Tumenggung Djagakarja II was a daughter of Radèn Pandji Tjakradiwirja of Surakarta; Radèn Pandji was a son of Prince Aria Timoer of Mangkunagaran by a junior wife. Mas Tumenggung Djagakarja II also had two concubines: one was the daughter of the village headman of Gajem, named Sétra-Mangoendrana; the other was the daughter of the village headman of Daroeong, named Amad-kaéman. By his principal wife he had one daughter, of exceptional beauty. When she had grown up, at the desire of the Tumenggung and his wife, she was betrothed to her own kinsman, namely Mas Kanadipoera, the coffee warehouse manager.

And so Radèn Adjeng was married and the wedding procession held at the regency — but this marriage could not satisfy the hopes of her father, mother and the other elders, because it was not a compatible match. Time and again Mas Kanadipoera expressed words of affection and tender persuasion, but Radèn Adjeng was always indifferent and unmoved, not even willing to engage in pleasant conversation, let alone be a proper wife. She was afraid to speak honestly to her father and mother for fear of being scolded; what Radèn Adjeng longed for every day was to be married to Radèn Mas Tjakradipoera, the son of Kjai Pradikan of Tegal-sari.

In time Mas Tumenggung Djagakarja II came to know of his daughter's wish; it caused him grief, and in the end he resigned himself to fate — that Radèn Adjeng was simply not meant for Mas Kanadiwirja — and so they were separated.

Correction: Mas Kanadipoera.

After the divorce, before long Radèn Adjeng was sought by Radèn Mas Tjakradipoera; the wedding was held at the regency. Radèn Mas Tjakradipoera loved his wife deeply — she was a Regent's daughter, of graceful manner, and truly devoted to her husband — so after the wedding they were constantly loving and inseparable, like the mythical couple mimi and nintema.

The concubine of Mas Tumenggung Djagakarja II from Gajem had four children: the eldest son was named Radèn Templep; second was a daughter, married to Mas Imampoera, the collector of Patjitan; third was a son, Radèn Kerjadipoera, coffee warehouse clerk in Sjurong; fourth was a daughter, Radèn Ajoe Kerjakoësoma, married to the district officer of Djagaraga.

The Building of the Office and Residence in Patjitan.

Returning to the earlier story: Radèn Mas Tjakradipoera began as an office secretary, and before long was promoted to coffee inspector, then district officer of Lamantoor district, and then chief minister of Patjitan.

Mas Hertajoeda had by then been appointed bishal, while Mas Hertasentona replaced him as district officer of Lamantoor district. Mr Prisman was before long replaced by Mr van Herka.

Mr van Herka then built the office and the official residence; the work was overseen by the chief minister. All the timber needed for the structure — beams, rafters and the like — was felled from the Wahor-karoeng forest on the seashore. In those days the forest was still dense and there was no road, so the long, straight, easily floated timber — even large logs — was moved by sea.

One day, while the chief minister was on a raft steering the timber in, a storm suddenly came up; the raft broke apart from the other logs and went out of sight from the shore. When Mas Tumenggung Djagakarja II heard the news he reported it to the Assistant-Resident; the next morning, Mas Tumenggung Djagakarja II with all his sons, relatives and the Assistant-Resident and other officials made their way to the shore. On arriving at the shore, Mas Tumenggung Djagakarja II sent the boatmaster and experienced seafarers to search. The boatmaster and others set out on fishing boats to search. By evening they

returned reporting that the search had found nothing; they could not find it and as far as the eye could see there was nothing visible.

It is told that the chief minister had been at sea for three days and three nights without food or sleep; the raft followed the movement of the water, swept along helplessly. When finally after three days the storm abated, the raft could be steered to shore; before long it landed safely. At that time Mas Tumenggung Djagakarja II was still waiting on the beach. The joyful reunion that followed, their vows and prayers, is not told; before long they returned to the town.

From that time, the faithful service of the chief minister to the realm became ever more evident.

Mas Tumenggung Djimat Quarrels Openly with the Assistant-Resident

Turning to another story: Mr Assistant-Resident van Herka was before long replaced by Mr Bahdrijo; Mr Assistant-Resident Bahdrijo before long was transferred, replaced by Mr van de Graaf. At that time Mas Tumenggung Djagakarja II fell ill and soon died. The heirs proposed to succeed to their father's position: specifically the eldest son, named Radèn Templep, with the title Boerbadikarja. However, the Assistant-Resident's preferred candidate to succeed was Mas Tumenggung's son-in-law, namely Radèn Mas Tjakrasoedira,

| *Note: Correctly written: Tjakradipoera.*

the chief minister of Patjitan — for although Kjai the chief minister was only a son-in-law, he was highly capable and had given much faithful service to the Realm. Mas Tumenggung Djimat, hearing that the chief minister was to be appointed Regent, was not pleased; he gathered his sons and together went to present himself at the Dutch office. On arriving at the office, Mas Tumenggung Djimat was met by the Assistant-Resident, and said:

"I have a respectful petition: may it please the lord that the male son of Mas Tumenggung Djagakarja II, namely Boerbadikarja, be permitted to succeed to his father's position — for he is the eldest male son. But if Mas Tumenggung Djagakarja II leaves no male heir, then the son-in-law, namely Radèn Mas Tjakradipoera, the chief minister, may succeed."

Mr Assistant-Resident van de Graaf, hearing the petition, replied: that the matter should first be awaited, pending the decision of the Resident of Surakarta. Mas Tumenggung Djimat then took his leave and went home. Before long the Assistant-Resident heard

that Mas Tumenggung Djimat was threatening to create disorder and unrest if Radèn Boerbadikarja could not become Regent of Patjitan.

Mr Assistant-Resident van de Graaf reported this to the Resident of Surakarta. The Resident of Surakarta, having received the Assistant-Resident's report from Patjitan, before long came to Patjitan together with His Highness Prince Adipati Mangkunagara. On arriving in Patjitan, they investigated the dispute; the resolution was that Radèn Boerbadikarja was confirmed as Regent of Patjitan, given a title reflecting his father's — namely Mas Tumenggung Djagakarja III. As for Mas Tumenggung Djimat, it was judged that he posed a risk to the peace of the Realm; he was ordered to reside in Surakarta.

Before long His Highness Prince Aria Adipati Mangkunagara and the Resident of Surakarta departed and returned. Mas Tumenggung Djimat was deeply sorrowful at being ordered to reside in Surakarta; making his preparations to depart for Surakarta, he turned to his son-in-law Radèn Mas Tjakrasoedirdja and said:

“My son, even though you cannot now become Regent here in Patjitan — that is not your fault — do not be troubled or worried. You will in time become Regent in another land; persevere in your service and work diligently to maintain the prosperity of the realm.”

Radèn Tumenggung Djagakarja III had the countenance of His Highness Prince Mangkuboemi I; he was the son of Panembahan Djoenbe.

Radèn Mas Tjakrasoedirdja, Chief Minister of Patjitan, Is Elevated to Regent of Poerwadadi

After Mas Tumenggung Djimat's departure to Surakarta, before long — in the year 1850 — Radèn Mas Tjakrasoedirdja, the chief minister of Patjitan, was appointed Regent of Poerwadadi Magetan, given the name and title Radèn Mas Tumenggung Tjakranagara; and his replacement as chief minister of Patjitan was Mas Bei Hertasentana, the district officer of Simantoor. Radèn Mas Tumenggung Tjakranagara served as Regent in Poerwadadi for only three years, then was transferred to Lamaraga. In Lanaraga he received the rank of Adipati, a gilded ceremonial parasol, and the Order of the Knight of the Netherlands Lion; in the year 1881 he retired from his position due to old age. His replacement was his son Radèn Tjakradimètja, the district officer of Djaaroeban, given the name and title Radèn Mas Tumenggung Tjakranagara.

Mas Tumenggung Djimat Dies.

When Radèn Mas Tjakrasoedirdja was appointed Regent of Poerwadadi, before long Mas Tumenggung Djimat fell ill and died; his body was brought to Patjitan and buried on Mount Poerna in the town of Patjitan, together with his other heirs. His tomb continues to be visited to this day not only by his heirs but also by officials and others, because Mas Tumenggung Djimat was famed as a Tumenggung of authoritative counsel. According to the calculation, Mas Tumenggung Djimat lived to the age of one hundred and forty years.

Radèn Tumenggung Djagakarja III, Exiled to Batavia

Radèn Tumenggung Djagakarja III had not long been Regent of Patjitan when he was suddenly embroiled in a criminal case; the verdict was that he was removed from his position and banished to Batavia, where he lived out the rest of his days until he died there.

When Radèn Tumenggung Djagakarja III was removed from his position, his children were still all small and none yet of age, so none of them could succeed him. The one who replaced him as Regent of Patjitan was Mas Bei Hertasentana, the chief minister of Patjitan, given the name and title Radèn Tumenggung Hertanagara. Before long he received the additional title of Adipati and a silver medal; when the time came and he was old, he retired from his position. His replacement was his son Radèn Marta Adirinata, the assistant district officer of Nawangan, given the name and title Radèn Tumenggung Marta Adiwinata — this was in the year 1879.

During the time that Radèn Tumenggung Marta Adiwinata was Regent of Patjitan, there was nothing particular to report about the state of the land; both officials and common people alike lived happily and in peace. In the year 1902, Radèn Tumenggung Marta Adirinata fell ill from dysentery until he died; his body was buried at Mount Wadjak in the town of Patjitan. His sons were all too young to succeed to his father's position, so the post of Regent of Patjitan was vacant for some time.

About seven months later — that is, within the year 1904 — a sealed government letter arrived appointing Radèn Sasraprawira, the chief minister of Ngandjeok, as Regent of Patjitan, given the name and title Radèn Tumenggung Sasraprawira. Radèn Tumenggung Sasraprawira throughout his time in Patjitan was continually ill.

In the year 1906, Radèn Mas Tumenggung Tjakranagara, the Regent of Panaraga, retired due to old age; the one appointed to replace him as Regent of Panaraga was Radèn Tumenggung Sasraprawira, the Regent of Patjitan. The one appointed as Regent of Patjitan was Radèn Mas Tjakra Amidjaja, the son of Radèn Mas Tumenggung Tjakranagara mentioned above. When his father had died, before long Radèn Mas Tjakra Amidjaja changed his name to follow his father's — namely Radèn Mas Tumenggung Tjakranagara — and this name he bears to this day.

Sacred Tombs and Other Historical Sites Still Visited and Venerated to This Day

1. The tomb of Seh Broeboch, located at Koctjoor in the village of Barèhan on the seashore; it is a place of pilgrimage for those seeking recovery from illness or the fulfilment of other wishes.
2. The site where Sunan Kalidjaga rested at the river-bank of Kaliwoeloch in the village of Klèsm, Kebon-agoeng; it is also a place of pilgrimage for those seeking recovery from illness or the fulfilment of other wishes.
3. The tomb of Radèn Pandji Sandjaja-ngrangin, located in the village of Nglaran, Korog district; during his life he was the founding ancestor of that place; it is a place of pilgrimage for those seeking recovery from illness and fulfilment of other wishes.
4. The tomb of Kjai Merti, located at the riverside hamlet of Penggoeng in the village and district of Tegal-amba; during his life he was the founding ancestor of that place; it is also a place of pilgrimage as described above.
5. The tomb of Bok Lara Menir, located at Kongoer on the boundary of the village of Sa-karri, sub-district of Nawangan, and the village of Tinata, sub-district of Priengkochot; it is a place of pilgrimage as described above. However, officials are forbidden from entering there. Officials who enter there soon encounter misfortune.
6. The tomb of Prabu Brawijaya the Fifth and his nursemaid, located in the village of Kalak, district of Ponoong.

It is told that when Prabu Brawijaya fled from the palace and wandered through many towns — to Paseroochan, Prabalingga, Banjoowangi, Bali and others — he ultimately went to meditate in the cave of Kalak until the end of his life; his body was buried in the village of Kalak mentioned above, and it is a place of pilgrimage like the other tombs.

Textual Notes

1. **MS corruption** (*goevné*). The manuscript reads *moerid-moerridé kjai Boewana-keling pada moerinani goevné* — “the disciples of Kjai Boewana-keling were enraged at [their] *goevné*.” The final word is a garbled transcription of *goeroené* (“their teacher/master”), the standard term throughout this manuscript for Boewana-keling’s relationship to his followers. The transcriber’s *v* is a misreading of *r*, collapsing *goeroen-é* into *goeroe-né* and then further to *goev-né*.↵
2. **MS corruption** (× *najang*). The manuscript reads *dadi panjadranané para dalang × najang lan nijaga* — “a place of veneration for puppet-masters [×] *najang* and *nijaga*.” The × marks a dropped conjunction, and *najang* is a misreading of *wajang* (wayang puppet performance), the initial *w* misread as *n*. The correct form restores the standard Javanese ritual-performance triad: *dalang* (puppeteer), *wajang* (wayang), *nijaga* (gamelan musicians).↵
3. **MS corruption** (*dan-dan-dan-dan*). The manuscript reads *anggoné dan-dan-dan-dan, enggoné njadijani sandangpangango* — “their [dan-dan-dan-dan], providing clothing and finery.” The fourfold repetition is a transcription accident caused by syllable-doubling: the correct form is *dandan-dandan* (busying oneself with preparations, making ready), a standard Javanese pre-wedding verb of activity. The scribe’s eye skipped, repeating the syllable *dan* twice too many.↵
4. **MS corruption** (××). The manuscript reads *Setraketipa ×× soemoerop saka kanggep pasoeritané, bakal dak kawoela wirida ing kaloenggochan sapatoété* — “Setraketipa [××] understands from [his] service being recognised, will be raised by me to a position fitting his merits.” The two × marks represent a dropped two-syllable word. The reconstruction *noeli* (“thereupon / will then”) is proposed on two grounds: (1) it is a two-syllable word that fits the slot exactly; (2) it supplies the logical sequential connector the vow requires — the Sultan first declares that Setraketipa will *understand* his service is valued, then (*noeli*) that he will be *rewarded*. Alternative candidates (*bisa*, *poma*) are grammatically possible but less idiomatic in this formulaic vow structure.↵
5. **MS corruption** (×××× *métochahé*) and **four secondary corruptions** in the same paragraph. The × marks stand for the word *goerawalan* (“hastily, with urgency”), a four-syllable word (*goe-ra-wa-lan*) matching the four marks exactly. The reconstruction is confirmed by the identical phrase on the manuscript’s page 24 — “*bareng kjai toemenggoweng Natapoera weroch manawa ana prijaji rawoch, goerawalan*”

anggoné métochahé” — where the same formula (unexpected dignitary arrives → host hastily comes out to receive them) is applied in an unambiguous context. The same paragraph contains four further silent corruptions already corrected silently in this translation: *Hongbangsa Inggris* → *Bangsa Inggris* (a spurious prefix *Hong-* carried over from a page turn, confirmed by the correct form two lines later); *Dangsa Inggris* → *Bangsa Inggris* (a B/D substitution at sentence close); *Nrdjawinangoen* → *Ardjawinangoen* (an impossible consonant cluster *Nr-* produced by nasal carry-over; the correct toponym confirmed five times elsewhere in the manuscript); and *Wiwit sama* → *Wiwit samana* (the temporal fixed phrase “from that moment on” with its final syllable *-na* dropped at a line break).↵

6. **MS corruption** (*ngopakara xxx majiké*). The manuscript reads *ngopakara xxx majiké anak-anakkoe kang pada mati* — “to attend to [xxx] the bodies of my children who died.” The three characters of the placeholder bridge the verb *ngopakara* (to attend to, to prepare with care) and the noun *majiké* (their corpses). The reconstruction *saé* (“properly, well, in a fitting manner”) is proposed because: (1) it is three characters including its diacritic, exactly matching the slot; (2) *ngopakara saé* is the standard Javanese collocate for the conscientious ritual preparation of the dead; (3) the emotional register of a father ensuring his fallen sons receive proper burial strongly supports an adverb of quality over any other part of speech.↵